

The Spirit of Missions;

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PREACH THE GOSPEL TO EVERY CREATURE.

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Florida.

ADDRESS OF THE RIGHT REV. STEPHEN ELLIOTT, D. D., BISHOP OF GEORGIA,
AND PROVISIONAL BISHOP OF FLORIDA, DELIVERED TO THE EIGHTH ANNUAL
CONVENTION OF THE DIOCESE OF FLORIDA.

We have reached, Brethren of the Clergy and Laity, a most interesting moment in the history of the Diocese of Florida—a moment, when many things concur to excite us to the exertion of all our energies for the extension of the Church of the Redeemer within her borders. After years of harrassing warfare, peace is restored throughout her limits, and a civilized and Christian population is rapidly filling up those lands which have been heretofore the haunts of savage barbarism. After seasons of disaster and cruel disappointment, plenty has once again smiled upon the labors of the agriculturist. After a long period of territorial dependence, the State of Florida now takes her place among her sister States as an independent sovereignty, offering security and the blessings of life to a fixed and permanent population. After an almost total dissolution of her ecclesiastical organization, the Diocese at this moment suddenly and unexpectedly finds herself stronger in ministerial heart and hand than she has almost ever been before. It is as if God had rolled off without hand all the clouds which obscured the prospects of the Church, and bid her arise and put on her beautiful garments and shine. May we, assembled together this day in Convention, answer to this voice of God, and so feel and act that error, ignorance, pride, and prejudice may have no place amongst us, and that the Holy Ghost may be brought into the midst of us to direct, sanctify, and govern us in our present work.

Since my assumption of the duties of the Episcopate, with which your body was pleased to honor me two years since, circumstances connected with the concerns of the General Church, and of my own Diocese of Georgia, have prevented

me from bestowing that time and care upon the Diocese of Florida which it was in my heart to give. I was unable, until December of the last year, to visit any of the Churches of the Diocese; but although not present in the body, I was watching over her with deep interest, and doing all that a large correspondence, and an earnest effort to procure a suitable ministry for her Churches, could effect. I have also, during that interval, employed myself in making inquiries among the intelligent and sagacious, as to the points in the new counties which will be likely to become of most importance.

My visitation has been hitherto confined to East Florida, having begun early in December, at Jacksonville, a flourishing town upon the St. John's river. The Church at this place was committed in May last to the Missionary care of the Rev. J. Freeman Young, late of the Diocese of Rhode Island, who steadily and successfully kept his post, through confessedly one of the most trying summers we have ever experienced at the South. The result of this perseverance was visible in the condition of his Church, which I found united, zealous, and increasing in temporal and spiritual power. This congregation comprises a large proportion of the best population of the town, and bids fair to become one of the most important in the Diocese. A very large and commodious church is in a state of forwardness, and soon after my visit a very spirited subscription was opened for the completion of the work. I feel sure, from the spirit which I witnessed in Jacksonville, that the Church of God will not long present an unfinished appearance, and that the Beauty of Holiness will soon be displayed in a Temple worthy of the love of Jesus, and consecrated to his sacred name. I preached in Jacksonville three times, baptized three adults, and confirmed three persons, one of them a dying consumptive, from St. George's Church, New York.

From Jacksonville I visited, in company with Rev. Mr. Young, and under the care of S. L. Burritt, Esq., my kind host during my residence in Jacksonville, some of the families and settlements upon the St. John's. As we had but two days to devote to this purpose, I could visit only points enough to satisfy myself of the necessity which exists for the appointment of a Missionary at large, who shall devote himself altogether to this magnificent river. From its mouth to the head of steam navigation, a distance of more than two hundred miles, there are Episcopal families scattered along its whole course, and one or two points at which it is probable that Churches might ultimately be established. At present nothing more can be done than to give these scattered settlements occasional service, and secure to the Church her families as they may settle in. I entertain the hope that by aid of an appropriation from the Missionary Society, such a stipend can be raised as will secure the services of a valuable Missionary.

My next point of visitation was Trinity Church, St. Augustine, which I found under the temporary charge of Rev. C C. Adams, a Deacon of the Diocese of North Carolina. Since the resignation of the Rev. Dr. Rutledge in July last, Mr. Adams has been officiating very acceptably for the congregation, supporting and cheering them under the discouraging loss of their Pastor, and the depressing condition of their temporal circumstances. The adventitious causes which have sustained St. Augustine having suddenly ceased, a depression, which I trust will only be temporary, has succeeded, and for the time has affected the Church as

well as all things else. But as wealth does not constitute the Church of Christ, I pray that these things may work together for their spiritual welfare, and that faith and good works may supply the place of an ample Treasury. I could not feel that there was much to discourage them, when their Minister was enabled to present me fifteen white and two colored candidates for confirmation. These, owing to unavoidable circumstances, were confirmed at three several times—on the morning and afternoon of the fourth Sunday in Advent, and on the night of the twenty-second of December. I also baptized one adult.

Soon after the Diocese was placed under my charge, I received an urgent request to visit a point on the Atlantic coast and organize a Church among settlers at the mouth of *Indian River*. I was entirely unable to answer the call at the moment it was made, and I have since learned that the settlement which was commenced there has been very much abandoned. From all the information I could obtain, there does not seem to be as yet any point on the Atlantic coast, south of St. Augustine, that it would be worth the attempt to occupy. Although settlers are passing into the country, sufficient time has not elapsed to permit any one to decide which will become the most populous settlement in that quarter of the Diocese. We need only for the present keep our eye upon the country, and be prepared to enter it, with the very first Church people that may emigrate thither.

Between the St. John's and a line drawn along the coast of the Gulf of Mexico to Jefferson county, and producing that line to the State of Georgia, several points have been suggested to me as likely to furnish material for Missionary operations. This whole extent of country is at present entirely unoccupied by our Church, and is, indeed, so far as I can learn, very destitute of any religious privileges. But as it is settling rapidly, it behoves us to be active in our efforts to plant the Church wherever circumstances may seem to open the door for our services. Our fault as a Church has been to enter the field too late, and to permit the population to be absorbed into other christian bodies, to our entire exclusion. Feeling this error, we should exert ourselves to avoid it in the conduct of our Missionary operations in this comparatively new country. A Missionary placed at this moment somewhere in the neighborhood of Fort King, who should minister to the settlers as they flow into the rich lands of the old county of Alachua, might save us years of toil at some future day. Should the distance prove too great, this Missionary might extend his labors towards the coast, and hold occasional services at such place as the United States may finally settle upon as the military station in this part of the Gulf. Cedar Keys, at the mouth of the Suwannee, is likely, in the opinion of many gentlemen of intelligence with whom I have conversed, to grow into importance as a commercial depot, and should be early attended to. Columbus, a rapidly growing town upon the Suwannee, calls for immediate services, and a Missionary, who should pass between that place and the most thickly settled portions of Madison county, would find ample employment. Two Missionaries might, in this way, be usefully settled without delay in this part of Florida, and a third would very soon unite with them in the extension of the Church.

Moaticelelo, in Jefferson county, is the next point which demands the services of the Church, and has taken very large steps towards securing them. Upon the hasty

visitation which I made of that place in December, 1843, I found a church building, which was even then sufficiently finished to be used for service, and I learn now, with much pleasure, that instant steps are to be taken to hasten its completion. It is surrounded by a refined population, many of whom have been long attached to the Church, and are anxious for a Missionary. I trust that ere long one will be furnished them, who will break for them the Bread of Life.

Between Monticello and this place, (Tallahassee,) application has been made to me for a Missionary, who should unite a congregation of whites, with service upon the plantations in that neighborhood. It is supposed that with a small Missionary allowance, an unmarried Missionary might be supported. In this connection, I beg leave to acknowledge very valuable Episcopal services rendered in the neighborhood of Monticello, by my brother the Bishop of South Carolina, during his late visit to this part of the Diocese of Florida. On Sunday, the 23d of November, at a private residence, he baptized forty-eight children, one white, and forty-seven colored, and on the following Sunday, at the Union Meeting-house at Marion cross-roads, he held service, confirmed two persons, one white and one black, and administered the Holy Communion.

Of the Church in Tallahassee I need not speak, save to remind the congregation of St. John's of the position which it holds in the Diocese, as the largest and perhaps the most influential parish, and to urge it to be an example to all around it, of Faith and Good Works. From this Church, located as it is at the Capitol of the State, and the centre of Diocesan operations, must flow out mighty influences for good or for evil upon the whole Diocese, and its tone and spirit will extend to the extremest limits of the land. Let me pray this people, then, "to stand fast in one spirit, with one mind striving together for the faith of the Gospel."

I rejoice to learn that the station at Quincy is likely soon to be occupied permanently by the Rev. Jackson Scott, late of the Diocese of Alabama. Since the resignation of the late Rector, the Rev. Josiah Perry, the church has been vacant, and the building continues in the incomplete condition in which I left it in 1843. God grant that the labors of Mr. Scott may be blessed to the revival of such a spirit in this Church, as shall lead the members to honor the Lord with a temple worthy of His Holy Name.

Trinity Church, Apalachicola, has been supplied within a few weeks, by a call given to the Rev. J. L. Gay, late of Eufaula, Alabama. Mr. Hart, the late Rector, while still canonically connected with the Diocese, has taken a Parish in the Diocese of New York, where he is laboring for the present. Of the condition of things at Apalachicola, the Convention will be informed through the several reports of the late and present Rector.

In West Florida, two points have been brought to my notice as needing instant attention—Marianna and Milton. I find in looking into the Journals, that a Parish was formed early in the history of the Diocese, at Marianna, but nothing seems ever to have been done to secure the services of the Church. From all that I can learn, this field requires nothing but a little energy in its cultivation to become one of the garden spots of the Diocese. Our beloved and efficient brother of Christ Church, Pensacola, holds up the hope, that he may be induced to labor in St. John's Parish, Marianna, for a limited period, until he can shape it into

form, and breathe it into life. May the Spirit of God bless his labors, and make him an instrument in furtherance of this blessed purpose.

Between Marianna and Pensacola, it is supposed that a Missionary might be located with advantage at Milton, (Blackwater,) a place rising into some importance as a manufacturing village. An effort will be made during this winter to unite a school with the labors of a Missionary, and thus make a foothold for the Church at this point.

Of the condition of Christ Church, Pensacola, you will be informed through the report of the Rev. Mr. Peake. Permit me to say that this Church has set a noble example, in its efforts for the education of the young, efforts which I have no doubt will be returned in rich blessings into its bosom.

The remote location of Key West, and the difficulty of communicating even by letter, has prevented any supply of the Church at that point since the resignation of the Rev. Mr. Hanson. To a letter written by me to the Vestry early in the summer, I received a reply late in December, which reply was dated the 8th of September. This dilatory interchange of views has resulted in the call to that point of the Rev. C. F. Peake, but I regret to learn that ill health will prevent his acceptance of the appointment. It must be some time, therefore, before the Church can hope to be again blessed with services. I shall make it a point to visit this Church, if possible, before the next Convention.

Such is the condition, and such are the prospects, Brethren of the Clergy and Laity, of the Church in the Diocese in Florida. There are nine organized parishes, six of which are now supplied, and the remaining three will probably soon be supplied. Besides these, there are promising points at which five additional Missionaries might at once be usefully employed. But alas! we have neither the Missionaries who will go to these other places, nor the means of supporting them, should the men offer themselves. To this last point I would now direct your attention.

At the meeting of the Domestic Missionary Society in June last, the Missionary appropriation for the Diocese of Florida, was suddenly cut down from \$1500 to \$650, crushing, almost at a blow, the hope of existence for the weak Churches of the Diocese. This reduction was made simultaneously with a like reduction in other Dioceses, but as none was in equal proportion with that of Florida, I trust that upon a proper representation of the state of things, an additional appropriation will be made.* But as this cannot, under the circumstances of the Treasury of the Missionary Committee, be very large, there will then remain a large amount of means to be supplied from other sources, before we can hope to carry on vigorously the operations of the Diocese. Let us see what can be done to help ourselves—and

First—I would urge it upon every Parish in the Diocese here receiving mission-

* The Committee did not feel justified from the state of the Treasury, or its prospect, in appropriating for the current year more than \$33,000, which scarcely sustained EXISTING MISSIONS.

Those of Florida cost at the time \$550, and there was no pressing call for more. To have assigned more to it under these circumstances would have involved the necessity of breaking up stations in some other portion of the field.

We trust that the publication of the Bishop's address will have the effect of bringing home to the Church, the necessity of the Domestic field.—[ED.]

ary aid to endeavor as soon as possible to become self-supporting, and thus make the missionary fund available for new stations. This must be effected by an earnest co-operation of the Clergy and Laity in those Parishes.

Secondly—A revival in some of its features of what is called in the sixth canon, the Diocesan Missionary Committee of the Diocese, with its Sub-Committees, making it a Society for the Advancement of Christianity within the limits of the Diocese.

Thirdly—A constant and steady exertion on the part of the Clergy of the Diocese, to enforce upon the Laity the duty of supporting the existing Church, and assisting as Christians in the propagation of the truth.

I have found also, in my own Diocese, a Church building fund to be a very important auxiliary in supplying desitute parishes with Church buildings. This fund has been made up by annual subscriptions on the part of individuals and Churches, and has been offered to Parishes, upon the condition of their supplying a like amount of funds from within themselves. They have been thus provoked to good works, and encouraged in their efforts to build churches for themselves.

The Clergy at present canonically connected with the Diocese are six. Since my connection with the Diocese, I have received into the Diocese, the Rev. C. F. Peake, from Missouri; the Rev. Dr. Yeager, from Arkansas; the Rev. Josiah Perry, from the Diocese of Vermont; the Rev. J. H. Hansou, from the Diocese of Connecticut; the Rev. J. Freeman Young, from the Diocese of Rhode Island; the Rev. F. H. Rutledge, D. D., from South Carolina; the Rev. Jackson Scott, from the Diocese of Alabama;—and have dismissed the Rev. David Brown, to the Diocese of Alabama; the Rev. Alfred L. Ford, to the Diocese of South Carolina; the Rev. Josiah Perry, to the Diocese of Vermont; and the Rev. Dr. Yeager, to the Diocese of Massachusetts; the Rev. J. H. Hanson, to the Diocese of New-York. The Rev. C. C. Adams, whom I found in the Diocese as a candidate for orders, was transferred to the Diocese of North Carolina, where he was ordained by Bishop Ives. The Rev. C. F. Peake was, at my request, ordained Deacon by the Right Reverend the Bishop of Alabama.

Reorganized almost anew, as the Diocese is at this moment, let me impress upon both Clergy and Laity, the opportunity which is now offered them, of placing the Church upon a permanent basis. It will depend upon yourselves whether the Spirit of God will descend upon you and bless you. Let the Clergy determine, in the spirit of the Apostle, to know nothing among men save Jesus Christ, and him crucified; never to be ashamed of the glorious Gospel of salvation; to preach boldly the great truths of justification by faith only, of spiritual influences, and true Christian charity, with a steady adherence to the accustomed forms and usages of the Church, and nothing shall be able to resist the combined power of doctrinal truth and ecclesiastical order. Let the Laity be co-workers with them in this sacred ministry, aiding them by their counsel, cheering them by their good works, and consistent lives, and sustaining them by their liberality, and soon, very soon, shall “the little one become a thousand, and a small one a strong nation.”

May the Lord hasten it in his time.

STEPHEN ELLIOTT, JR.

Missions (GENERALLY) in the West.

LIGHTS AND SHADOWS.

"Six years ago this station was occupied for a few months by the Rev. Mr. —, at which period the people were much animated in behalf of the Church and commenced an edifice, the walls about ten feet high since, stand as a memento of a good intention, the minister left, and the contractor, having drawn much money from the congregation, left also; we have, however, revived the noble and church-like intention, and have about ten or eleven hundred dollars subscribed towards building a neat and suitable house to the worship of our Almighty Master, and shall with God's assistance put our intention into execution early this spring."

"I have instituted a "Ladies' Sewing Society" for Church benefit, and a "Benevolent Society," have a Bible Class, and three evenings of the week a Norwegian Class, *i. e.* I teach several young and adult Norwegians, who are anxious to be informed, in the English language, so as to understand our Church services, &c."

"I have, also, two stations at which I have established the church, one twelve miles out of this village, and the other about eight, in different directions. Our Sunday school is more than double since our organization, commenced with nineteen, now we number sixty-three."

The reader will please bear in mind that the writer of the following, asks simply that he may receive what the Church owed him on the 1st October last.

If it were as "abhorrent to our feelings" to be in debt to the missionary, as it is for him to those among whom he represents the Church, we should not always be six months behind hand, in liquidating a six months claim.

"I venture to state a single fact, not so much as a claim to preference in the disbursement of the scanty means you may have in the treasury, (for pressing

as my need is, I know not that my case is at all peculiar,) but to satisfy you that I do not ask without sufficient cause. As a necessary means of supporting my family during a season of almost unprecedented *high prices*, I have been obliged to *run in debt* to the full amount of my missionary salary up to the 1st of January. If I could make you understand how abhorrent to my feelings it is to get in debt, and how prejudicial it is both to my comfort and my usefulness, you might appreciate the necessity which drove me to it, and which now urges me to ask your aid in releasing me from a burden that is greater than I can bear. I have often thought it would be well if the church were to exercise some of the prudence in its treatment of its servants, which the world shows usually in the treatment of their servants. It is neither the overfed nor the starved horse that is able to perform the most labor."

"The condition of this parish is slowly but steadily improving, the congregation increasing and the prospect of a permanent prosperity was never better or so good as now, still we are in debt, and until that is removed we shall need the fostering aid of the Church abroad."

"I sent a letter this morning to Mr. Dana, (20 John st.) with the names of several subscribers to the Spirit of Missions."

"I am nearly worn out with the toils and privations of this western country during the last ten years. I am obliged to do without a study, because I cannot afford to rent any other than a small house, and to keep an additional fire for a study during the winter, when any of the family are sick, I am put to great inconvenience."

"The congregation has increased so much that we have not pews to accommodate them, and it grieves me that we have not a larger building."

This is not the language of a brother

who has failed in accomplishing *his part* of the duty of Church extension, but of one whose ministry God has blessed. Ought not such a laborer to have at least the ordinary comforts of life? and if forced to leave the field, can reproach justly rest on him?

We trust our special agents will, as their leisure permits, or even *currente calamo*, favor us with the results of their experience and observations, as to the working of our missionary system. Their own minds fixed intensely on the subject, and coming in contact with the Clergy and Laity in every section of the Church, much of interest and value will be elicited, for which no more appropriate channel can be found than the pages of the Spirit of Missions. The disclaimer of the Board as to any responsibility for editorial opinions extends of course to our correspondents.

The course of the Church of Sandusky has been pursued we know not how long in South Carolina. Let *all* means that involve no impropriety, be tried rather than permit the work to languish.

SYSTEMATIC CONTRIBUTIONS.

Rev. L. N. Freeman, Rector of Christ Church, Sandusky City, Ohio, has introduced among his congregation a plan for systematic contributions, which we believe to be new, and, as it is found to work well in all respects, it is worthy of notice, that it may be introduced elsewhere. A money box is fixed beside each door of the vestibule of the Church, marked "**MISSIONARY Box;**" and into this each individual is urged weekly to cast his contribution, as God has prospered him. No collections, except at the Holy Communion, are taken up in the Church. Once a month the boxes are opened, and a statement made to the congregation of the amount found within. This money is divided among the various charitable societies, according to their need. Although the parish

is comparatively of recent formation, and the Church only lately finished, at great expense; yet the amount collected under this plan is large, and we understand that a constantly growing liberality is manifested. This system, where it can be effectively introduced, appears to possess many advantages over the customary habit of handing round a plate. 1. It is more in conformity to the principle of Scripture, "Let not thy left hand know what thy right hand doeth, that thine alms may be *in secret*, and thy Father which seeth in secret, himself shall reward thee openly." 2. It is free from the objection which worldly men do, and might make, to frequent collections. 3. It leaves every one at liberty to give as he pleases; and the liberal-minded and the thankful have a constant opportunity of offering their alms to God. 4. It prevents the mere worldly motives of pride and competition from acting on the hearts of the givers. 5. It is a constant fountain for the needs of the Church elsewhere. 6. It teaches every one to give systematically; and the boxes, which are seen by everyone entering and leaving the Church, are silent monitors reminding each individual of his duty to God, and the needs of his people. At the same time, we are aware that the advantages of such a system must greatly if not wholly depend upon the clergyman's continually enforcing the duty of Christian liberality, and interesting the congregation in the various objects which need assistance. Unless this were done, we fear little would be found cast in; but where this is done, we are convinced that in many congregations, where now systematic contributions are unknown, this plan would be found efficacious; and experience proves that no parish supports its clergyman better, is more attentive to his wants, and liberal in supplying them, than a parish accustomed to give systematically, constantly, and liberally for objects away from home. Generally speaking, means in the Church are abundant, if the hearts be willing to give them; and by systematic contributions, the habits of kindness, love, and liberality become established and *active* principles. We believe that

he who *in faith* gives much; will always wish to give more; and he who faithfully gives to God's work, will always receive from God means to give where need exists.

**WHY DOES THERE EXIST A FAILURE IN
THE MISSIONARY FUNDS?**

It cannot be because the Church is poor. The Church comprises the most wealthy of the community. It cannot be because our numbers are few. A million and a half of souls are computed to attend our places of worship, and some seventy or eighty thousand are communicants. It cannot be that the subject of Missions is trifling and unworthy of notice. God lays the weight of aiding in this work on every baptised person; and the Church, in General Convention assembled, has given solemn expressions to her duty and responsibility in this regard. It cannot be that we require too much. Thirty-two thousand dollars is the largest amount which the whole Church in the United States has ever, in any one year of the ten since the Board was organized, contributed for Domestic Missions. It has often fallen far short of that amount; and now, when the Church is the most numerous, it has fallen lower than ever before; while were every person attending our services to give ONE HALF CENT a week, over \$300,000 would be poured into the treasury of the Lord; or were each communicant to give the trifling sum of SIX CENTS a week, over \$300,000 would be received. It cannot be that such Missions are not needed. Every species of sin, infidelity, heresy, and error, grows rank in the fertile soil of the West, and the means of grace lay far behind. If we recollect rightly, there is not, throughout the Western States, an average of *one* clergyman for twenty thousand souls; and in the present day, Romanism on the one hand, and the wildest Antinomian fanaticism on the other, are contending for the souls of men; "hell opens wide her infernal jaws, and no one is found to stand in the gap to ward off the wrath of God." It cannot be that the inhabitants of the Eastern States have no personal concern in the matter. The souls now perishing for the bread of life, are

the souls of their brethren and kinsfolk in the flesh—of one country, of one tongue, of one heart and mind. The very political existence and happiness of the East, will, before long, depend on the moral and religious condition of the West. There all is new, all active and energetic; new facilities and powers, a new character, and a new state of feeling and judgment, are rapidly developing themselves; and the population of the Great Valley must before long numerically preponderate. If this vast, active, bold population are left to become the children of sin and error, every portion of our country must bear the misery and disgrace; if, on the other hand, holiness in the Church, through the grace of God, should characterise the people, all would prosper, and all would rejoice alike. The Church, however, is the only religious body which can effect any thing. She alone stands firm amidst the innovations of the age. She alone refuses to bend and model herself according to popular and sinful desire. Rome is grasping hold of every advantage; and immovably planting herself at every conspicuous point; and sectarianism is rushing rapidly down the steep of Antinomian error into open practical infidelity. The Church, with her conservative influence, stands between; and alone can save us from the consequences which must most necessarily ensue should she be removed, or slowly and timidly lag behind.

What, then, is the reason that the means necessary for carrying on this work are not forthcoming?

Do the clergy do their duty? Every parish clergyman is the agent of the Board in his own parish for the collection of funds. It is his place to bring the subject steadily before the people, to interest them, to call on them to contribute, to stir them up to love and good works. Is this done as fully as it should be? Many years show that a very small proportion of the parishes contributed any thing to the cause of Domestic Missions.* We have shown

* In 1845 only five hundred and fifty-six parishes out of about one thousand three hundred, contributed any thing for Domestic Missions, a larger proportion, however, than some years have shown.

that *poverty* cannot be the reason for neglecting the subject; for none are so poor that they cannot give *one mite*, and we believe none are so devoted to the world, and reckless to their souls, as to refuse to give at all, were the subject continually pressed on their attention.

Do the people endeavour to instruct and interest themselves on the subject? Our experience answers, *No!* the small circulation of the Spirit of Missions emphatically answers, *No!* Yet, where knowledge is wanting, no action can be expected. Every Christian acknowledges the duty of relieving the poor; yet, he who would shut himself up at home, and never see or hear of the poor, would naturally feel no interest in their condition, and do nothing for them. So we fear that it is with the mass of our congregations, as regards Missions. They shut themselves up in their own parishes, or dioceses,—they read not, they know not what is needed; naturally they feel no interest in the subject; they give not, they pray not; the Word of God languishes; and Satan everywhere triumphs in the destruction of men.

Do the people deny themselves, in order to give? Without self-denial, there is no real Christianity; and yet

is it not to be feared that the prevailing temper of professing Christians in the present day is to neglect self-denial, to spend all they have upon themselves, to eat, to drink, and to be merry, while the cause of God is neglected, and souls are allowed to go down to death, for want of temporal means. It is a fearful consideration for the Christian, that each unnecessary luxury in which he indulges, is so much taken from the treasury of the Lord,—is, so far, a misapplication of the gold of which he is only God's steward,—is really, since it forwards not the salvation of men, aiding on the progress of sin and evil.

Do our people pray for Missions? Is there not, virtually, a forgetfulness of the great doctrine, that in our own strength we can do nothing? and that, unless the Holy Spirit be with us, aiding, helping, strengthening, our best works come to nothing,—our best hopes fade away. Yet, while the aid of the Holy Spirit is promised to prayer, there is no such promise to the prayerless: and if prayer,—private, fervent, constant prayer, be restrained before God,—how can we prosper? May not these and other reasons account for the present unhappy state of things in this regard?

Indians.

"It is satisfactory to know," says the Rev. Ernest Hawkins, in his Historical Notices of the Missions of the Church of England, in the North American Colonies, "that from the first formation of the British settlements in America, there has been, on the part of the Mother country, a recognition, at least, of her two-fold duty; first, to maintain the true faith among her own children, and secondly, to propagate it among the heathen."

We would ask whether this view of duty on the part of the mother country, has not been more or less held in abeyance by us, who on this continent have succeeded to the duties once in the providence of God devolved upon her.

Have Christian men of this country kept steadily in view the idea, enough we should think to fill the vision and engross the efforts of this and many succeeding generations, that in America was a theatre of action, specially theirs by Divine appointment, to enter upon and occupy in the name of the Lord. Politicians are quick to see and stout to maintain, that this continent is not to be regarded as a field for the intrusion of the institutions of the old world.—From Maine to Florida, the goodly heritage is regarded as the "area of

freedom," and a lance is to be broken, with any who would disturb our right "to replenish the earth and subdue it, and have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth."

The discussion of this question we leave where it belongs. But it seems strange to us that the Christian Church, of America, looking to the command, *occupy till I come*, should practically overlook the millions of heathen here and in South America, and plant itself on Heathen ground, in another hemisphere, side by side with those who wield the resources of the old world, (far greater than ours), in the same cause. While as men, we would keep them away from our soil, as Christians we neglect its moral cultivation, to spend our strength when they are nobly meeting their responsibilities. Will they leave their work to come here and do ours? Certainly not; and the consequence is, that numerous races of men in the new world are left to perish uncared for. We are not hostile to *Foreign*, but we cannot see why *American Missions* should be uncared for, and we appeal to Christian men, whether they have not been. It may be said, we must strengthen ourselves, we must Christianize our own sons going forth into the wilderness. Very true; but the moment we can cast an eye upon the Heathen, and stretch forth our hand to pluck them from the fire, on what principle are those around us, and in South America, given over to absolute neglect? We may be too weak to attempt much: but are we too weak to begin? too weak to familiarize ourselves with the field to be occupied?—to explore it—lay foundations in the training of proper instruments? In short, to see *what* is to be done, and how it may be begun, continued, and ended.

The grand idea, that the new world was laid open to the old, that it might pour upon it the light of the glorious gospel, has been forgotten by Christians of almost every name.

We trust the time approaches when it will loom up again in all its grandeur, and simplicity, and some far-reaching and well-considered plans of operation, be devised, that will at all events keep pace with the march of our civil institutions, that with them we may confer upon the tribes and people who embrace them, the priceless boon of Salvation.

A little speck already is seen in the western horizon, (let not the day of small things be despised!) which may become a cloud big with fertilizing showers for this hemisphere. An association in the West has sprung up among those of another name, reviving this idea, and proposing to itself this work. Should it incite the Church to a noble emulation, who first shall carry the doctrine of the Cross to the rocks on which it already has been emblazoned,* the men

* Capt. J. C. Fremont, who was sent out by our Government to explore the Rocky Mountains, Oregon, and North California, in the years 1842, '3 and '4, relates the following interesting fact in his narrative of the expedition, recently published by the Appletons. He is writing at his encampment at Rock Independence, on the river Platte.

"Here, not unmindful of the custom of early travellers, and explorers in our country, I engraved on this rock of the Far West, symbol of the Christian faith. Among the thickly inscribed names, I made on the hard granite the impression

of a large cross, which I covered with a black preparation of India rubber, well calculated to resist the influence of wind and rain. It stands amidst the names of many who have long since found their way to the grave, and for whom the huge rock is a giant gravestone.

"One George Weymouth was sent out to Maine by the Earl of Southampton, Lord Arundel, and others: and in the narrative of their discoveries, he says: 'the next day, we ascended in our pinnace that part of the river which lies more to the westward, carrying with us a cross—a thing

of this generation will have lived long enough, and may take up the song of Simeon : Lord, now lettest thou thy servant depart in peace.

The American Indian Mission Association, held its third Annual Meeting at Louisville, Ky., in October last. We have been furnished with a report of its proceedings by the Secretary, the Rev. Mr. McCoy, of the Baptist denomination, to whose labors in this cause we referred in vol. x., page 354.

From the address and accompanying papers, we make the following extracts :

THE AMERICAN INDIAN MISSION ASSOCIATION again presents its most earnest solicitation for favor for the aborigines. To us, nothing can appear plainer than that the claims of this race upon the philanthropy and benevolence of Americans are stronger than those of any other people. They once spread out over the whole continent of America, of which they were the sole proprietors. People of other habits and institutions stronger than they, have subdued them; and they are, at this time, everywhere at the mercy of the white man; but nowhere, with the exception of one little spot west of the States of Missouri and Arkansas, have they been allowed place and privileges, sufficient to make improvement of condition possible.

They have kept no records from which might be inferred their numbers three hundred and fifty years ago; but, as we prosecute our inquiries respecting it, their supposed number swells. Recent developments in South America, by which the ruins of large cities, with temples and castles of hewn stone, are discovered, demonstrate that they were exceedingly numerous. In North America also, there is evidence of the former existence of many millions more than there are at present; their conquerors have been the cause of their decrease; and they are at present de-

creasing, from causes emanating from the same people.

The condition of a people may be pretty fairly inferred from their increase or decrease. When the latter occurs, the evils which oppress them are, of course, insupportable; for they are sinking under them. The Indians have not been able to write the history of their decline, or the wrongs which produced it; and with us there has been an astonishing indifference to both. But we ought not, and surely we will not, in this enlightened land—continue a destructive course, merely because it has existed for three and a half centuries.

A spirit of benevolence was awakened in our country about thirty years since; and efforts for the salvation of the heathen have been on the increase from that time to the present. These efforts, it is well known, have been chiefly in favor of foreign nations; the reasons for which we can more readily understand, than admit that the proceeding was right. Our English brethren led the way in the Missionary enterprise; and with the calling up of the attention of American Christians to this subject, was presented distant fields, which were the more attractive because they were distant; and in the attractions of which we overlooked the heathen of our own country. Our English brethren acted rationally; American Christians have not. Their nation controlled extensive countries in India, and the millions of Hindoos therein were justly supposed to claim the *first attention* of their Missionaries; and to those regions their Missionaries were sent.

If American Christians had been equally consistent, they would have directed their first attention to the heathen within their own dominions, who were thrown upon their charities. We would have reflected that the duty of

never omitted by any Christian traveller—which we erected at the ultimate end of our route.—This was in the year 1605; and in 1842 I obeyed the feeling of early travellers, and left the impression of the cross deeply engraved on the vast rock one thousand miles beyond the Mississippi, to which discoverers have given the national name of *Rock Independence*.“

May the act of this Christian traveller be prophetic: and the Cross, which he could only inscribe on a rock that he passed, be ere long seen on many a Missionary's lodge, and many a spire in that western wilderness! When shall the ambassador of God be commissioned by the Church to take possession of that vast land in the name of the Lord, and set up among its hills and vales the religion of CHRIST CRUCIFIED?—*Calendar.*

giving the gospel to the heathen of our country devolved upon us. What propriety can there possibly be in seeking a foreign field for Missionary labor, when an ample field lies adjoining us? If American Christians do not assist the Indians, who will?

Some seek an apology for engaging in foreign missions in preference to missions in our own country, in the fact that the nations of the East are more numerous than the aborigines of America. This reasoning is fallacious: for if we have more of the aborigines than we can send the gospel to in the course of several generations; why imagine that the field is too small to claim our attention? Suppose, for instance, a society can employ fifty Missionaries; if there is, in America, a field larger than fifty Missionaries can reach in several successive generations, what advantage would there be in employing those Missionaries in a still larger field? It would still but be the work of fifty Missionaries.

Again: our Indians' land approaches

within fifty-one miles of an inhabited portion of Asia. Now, if on this side of the strait which divides the two continents, there are fewer millions of people whom we denominate Indians, than there are in some nations beyond it, how can it effect the case? The world of heathen is before us,—the settlements of the heathen come in contact with ours,—why, then, may we not as well commence here, as to go the other side of the world to begin? Surely there are many reasons why we ought to take the shortest and cheapest route to the heathen.

But while the claims of the Indians, as fellow-beings, upon the sympathies of Christians, are equal to those of any other people; and whilst our proximity to them, and some other weighty considerations, declare too plainly to be misunderstood, that Missionary work for them must be performed by us, if performed at all, the demand upon us for assistance is enforced by considerations more weighty than, perhaps, ever occurred with any Christian people toward heathen neighbors.

The Jews.

The following item of intelligence from the periodical of the London Society for promoting Christianity among the Jews, will, we trust, provoke some of our own household to emulation. The Rev. Mr. Labagh, our Missionary to the Jews in New York, is now soliciting funds for a Hebrew Church, or Mission House in the city. His deep and intelligent devotion to the cause will doubtless inspire all to whom he may make known the wishes of the Church, with faith and hope: why not with charity?

Munificent Donation for the completion of the Hebrew Church at Jerusalem.

—We are very thankful to be enabled to state that Miss Jane Cook, of Cheltenham, has transferred to the Trustees of the London Society for promoting Christianity among the Jews, the sum of £2,600, three per cent. consols, for the purpose of enabling the Committee to complete the building of the Church on Mount Zion, according to the plan proposed by their architect, of which they had approved. She has also transmitted to the Society's Episcopal Library at Jerusalem, a set of the works of the late Rev. C. Simeon, which he had presented to her at the time of his last visit to Cheltenham, and which she directed to be bound at the Operative Jewish Converts' Institution for the purpose.

Intelligence.

AGENCIES.

The special agents are quietly but successfully prosecuting their labours, and, as the Acknowledgments of the Treasurer shew, with good effect. A great deal of good seed, doubtless, has been sown, which will yield a future harvest to our Treasury.

A Western Bishop, in communicating with the office, takes occasion to say,

"I am glad to see the system of agencies adopted by the Committee, for although not without its objections, it will be found, I apprehend, more efficient than any other."

Another says, "The visit of your accredited agent will be most welcome, for, although we do not think that *here* used, under our *circumstances*, it will much increase the amount [we had proposed to raise,] we are sure it will make its collection more easy and certain; and are confident that in the long run, and on a large scale, nothing can be accomplished in your noble work with method and efficiency without Agencies."

Reliance upon the other method having signally failed, we are shut up to

this. We still think the theory on which we have heretofore acted, the best. Every baptized person a member, every rector an agent, every Bishop an overseer of the work, whether of raising funds or distributing them, the channel of correspondence, selecting stations, appointing Missionaries, &c., but the disturbing causes are so many, we are brought to the point, or will be, of giving up the theory or giving up the work. Special agents counteract some of these disturbing causes.

CHANGES.

Kentucky.—Bowling Green having become vacant by the removal of the Missionary to Van Buren, Ark., the Bishop has appointed the Rev. W. D. Harlow of Elizabethtown to that place, who will occasionally officiate at Elizabethtown, although it ceases to be a station, and Paducah is substituted. The Bishop also appoints the Rev. J. B. Smith to Shelbyville, with a salary of \$100 per annum.

Louisiana.—The Bishop appoints the Rev. John Bach to East Baton Rouge, from Dec. 1, 1845: salary, \$300 per annum.

 The Publisher of "The Spirit of Missions" having been informed that several of the Clergy residing in the cities of the Union are not provided with its numbers by the agents in those places respectively, deems it his duty to these agents to state, that they cannot be expected to watch the removals of clergymen from place to place, nor generally to make the distribution of the numbers in person; (in which case, they would not be ignorant of the omissions;) but it is rather supposed, that clergymen *having a desire to receive "The Spirit of Missions,"* as they are subjected to no charge for subscription, will at least take the trouble to notify the agent of such a desire; and in this case there can be no rational doubt of their being served promptly.

Depository 20 John st.

New York, Feb. 20, 1846.

DANIEL DANA JR.,
Publisher Sp. of Miss.

Acknowledgments.

TRUST FUNDS.

The Treasurer of the Domestic Committee declines receiving Trust Monies for any except Missionary Stations.

Trust Funds, or funds other than those designed for the salaries of Missionaries, will in future be acknowledged only in the Spirit of Missions, and separately from those designed to meet the Committee's engagements with the Missionaries.

1845.

Dec. 5.	St. Michael's, Nangatuck, Ct., for Covington, Ky.....	\$8 00
" 6.	Calvary Ch., Brooklyn, L. I., for Rev. E. A. Greenleaf.....	50 00
" 23.	Nashotah Mission pa., C. S. D....	2 00
" 24.	St. Paul's, Baltimore, for church and parsonage at Leavenworth, Indiana.....	52 72
	St. Luke's, Rochester, for Maumee City.....	2 00
	Do., for Theo. Sem., Alexandria, D. C.....	5 00
" 30.	Nashotah Mission, from the Ch. of the Holy Cross, Troy.....	28 00
	Nashotah Mission, from St. Michael's, Charleston, of which \$4 is for the ed. of a student..	11 63

1846.

Jan. 10.	Specially contributed towards the maintenance of John Edmund Battin at Nashotah.....	25 00
	Rev. R. B. Croes, cash rec. from Rev. Dr Milledoler.....	10 00
" 14.	Brunswick, Me., from St. John's, Providence, R. I.....	36 00
	Jubilee College, Mrs. Liza B. Kennedy, of Pawtucket, R. I....	5 00
" 16.	Nashotah, from St. James' Ch., Derby, Ct.....	10 00
" 19.	Missionary fund of the S. S. of the Ch. of the Ascension, N. Y., for Jubilee College	20 00
	Do., Ch. at Bonnville.....	20 00
	Do., ed. of slaves at the South....	20 00
" 23.	A Family of St. Peter's, Charlston, for the children of the late Missionary at Joliet, Ill.....	20 00
Feb. 2.	Nashotah Mission, from St. Peter's, Philadelphia.....	7 50
" 6.	St. Michael's, Charleston, for S. S. books for the West.....	5 44
" 7.	Jubilee College, from Baltimore, Do., from a Young Ladies' Bible Class, Providence, R. I.....	75
	St. Mark's Ch. in the Bowery, N. Y., tithes of a Clerk, for Jubilee.....	6 00
		10 60
		\$355 04

DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums from 15th Jan., to 15th Feb., 1846.

NEW HAMPSHIRE.

Claremont—Trinity.....	16 00
	VERMONT.
Bellows Falls—Ladies' Circle of Industry, for Nashotah.....	30 00
East Poultney—St. John's.....	2 00

Woodstock—St. James' Christmas off'gs.....	13 00	45 00
MASSACHUSETTS.		
Boston—St. Paul's.....	219 50	
Do., Western Missions.....	2 00	
Do., Jews.....	6 00	
Trinity, for Illinois.....	24 00	
Granby—Benoni Preston, for Wis..	5 00	
Hanover—St. Andrew's, for Ill.....	49 00	
Pittsfield—St. Stephen's S. S.....	4 00	
Roxbury—St. James' Ch., for N. H.	5 00	
Do., for Illinois.....	29 83	
Do., for the Jews.....	50	
Springfield—Christ Ch., an individual.....	1 50	328 33
RHODE ISLAND.		
Providence—Grace Ch. S. S. off'gs.	4 00	
St. John's Christmas off'gs S. S.	15 87	
Do., Colored School	4 51	
D. L., for Tenn. and Ky.....	5 00	
Warren—St. Mark's.....	18 00	
Do., for the Jews.....	2 00	49 39
CONNECTICUT.		
Derby—St. James'.....	5 45	
Do., S. S.....	1 50	
Hartford—Christ Ch., mo. off'gs.....	53 10	
New London—St. James', $\frac{1}{2}$	50 00	
Saybrook—Grace Ch.....	11 00	
South Glensbury — St. Luke's Christmas off'gs.....	11 60	
Waterbury—St. John's.....	200 00	
Westport—Christ Ch	5 00	337 69
NEW YORK.		
Albany—St. Paul's S. S., 2 pupils..	2 00	
Brooklyn—Emmanuel Ch.....	2 00	
Do., for the Jewish Chapel	2 00	
Brownville—St. Paul's.....	2 50	
Fishkill Landing—St. Anna's.....	23 47	
Do., S. S.....	61	
Glen's Falls—Ch. of the Messiah.....		
Sandy Hill—Zion Ch.....	8 03	
Fort Edward—St. James'.....		
Little Neck—Zion Ch., Mo. offerings		
Tenn.....	5 75	
Do., Christmas off'gs for the Jews.....	6 00	
Newburgh—St. George's, Christmas off'gs, S. S.....	5 00	
New York—Ch. of the Ascension, $\frac{1}{2}$	282 22	
Do., Special for Dom.....	19 00	
Do., Ohio.....	50 00	
Do., Ill.....	100 00	
Do., Tenn.....	2 00	
Do. S. S.....	23 22	
Do., Centa Week Society, per Miss A.....	5 00	
A Friend, per do.....	2 00	
St. Mark's, off'g for Ark.....	35 25	
Do., Ill.....	35 25	
Do., Dixon, Ill.....	1 00	
Sing Sing—St. Paul's.....	21 00	
Do. S. S.....	2 50	
Do., a Young Lady, her first gift to Missions.....	5 00	650 77
WESTERN NEW YORK.		
Camden—Trinity.....	1 33	
Geneva—Trinity.....	15 00	
McLean—Zion Ch.....	2 00	
Mt. Morris—St. John's.....	10 00	
Do., for the Jews.....	21 62	
Pierrepont Manor—Zion Ch., Ladies' Sew. Soc.....	15 00	
Syracuse—St. Paul's.....	16 00	
Do., for the Jews.....	2 50	

<i>Utica</i> —Grace Ch.....	41 00	<i>Fort Monros</i>	24 00
Trinity.....	18 45	<i>Fredericksburgh</i> —St. George's.....	65 36
Donation from a Lady.....	18 00	John Gray, Esq.....	50 00
NEW JERSEY.		<i>Halifax Co.</i> —Roanoke pa., $\frac{1}{2}$	10 00
<i>Burlington</i> —Donat'n from a Church- man.....	60 00	<i>Henrico Co.</i> —St. John's.....	64 80
<i>Perth Amboy</i> —St Peter's, Mite Box of a litt'l Boy.....	3 87	<i>Leesburgh</i> —St. James', $\frac{1}{2}$	13 00
<i>Trenton</i> —St. Michael's, a Lady, per the Rev. C. H. Halsey.....	10 00	Do. S. S., $\frac{1}{2}$	7 60
PENNSYLVANIA.		Dr. T. H. Claggett, ann'h, $\frac{1}{2}$	25 00
<i>Brownsville</i> —Christ Ch.....	26 00	Miss R. A. G., $\frac{1}{2}$	5 00
<i>Bucks Co.</i> —Morgantown.....	2 53	<i>Norfolk</i> —Christ Ch.....	121 20
<i>Carlisle</i> —St. John's.....	50 00	St. Paul's.....	38 90
<i>Chester Co.</i> —St. Mary's.....	4 21	<i>Portsmouth</i> —Trinity Ch.....	32 00
<i>Erie</i> —St. Paul's.....	12 00	<i>Southern Porchattan</i> —St. James	6 00 512 51
<i>Philadelphia</i> —Christ Ch.....	200 00	NORTH CAROLINA.	
Do., several Members, per Mo- ses Kempton, Warden.....	48 67	<i>Hillsboro'</i> —St. Matthew's Christmas off'gs.....	10 00
Do., a Lady.....	1 00	SOUTH CAROLINA.	
Ch. of the Ascension.....	74 70	<i>Camden</i> —Grace Ch	6 00
Do. S. S	8 00	<i>Charleston</i> —St. Philips.....	80 00
Do., 4 Ladies.....	15 00	St. Stephen's Chapel.....	9 54
Do., a Friend to Dom. Miss.....	5 00	New Year's off'gs of a Lady...	4 56
St. James'.....	166 00	Do., for Western Missions.....	50 00
St. Paul's.....	141 83	<i>Clementon</i>	75 00
Do. Bible Class.....	10 00	<i>Columbia</i> —Trinity pa. off'g.....	40 00
Do. Male S. S.....	16 00	<i>Ridclifforo'</i> —St. Paul's	49 31 314 41
St. Peter's.....	216 18	GEORGIA.	
St. Philip's.....	48 52	<i>St. Mary's</i> —A Miss. Station, $\frac{1}{2}$	10 00
St. Stephen's, a few Members.....	44 00	<i>Savannah</i> —Christ Ch. off'g	9 50
Trinity.....	75 09	Do., Christmas off'gs S. S.....	16 00 33 50
Do. S. S.....	125 00	ALABAMA.	
<i>Pottstown</i> —Christ Ch.....	10 00	<i>Greenboro</i> —St. Paul's, $\frac{1}{2}$	20 37
<i>Wellsboro'</i> —St. Paul's, $\frac{1}{2}$	4 50	MISSISSIPPI.	
<i>York</i> —St. John's, for Bishop Kem- per's Mission.....	5 00	<i>Columbus</i> —St. Paul's.....	28 00
A. M. K., for the Jews	10 00	KENTUCKY.	
M. D. Lewis, Ex'or of his wife.....	200 00	<i>Henderson</i> —Henry Delano.....	10 00
Anonymous, in a letter.....	10 00	<i>Lexington</i> —Christ Ch., $\frac{1}{2}$	30 00 40 00
From the Miss Lardners.....	10 00	OHIO.	
MARYLAND.		<i>Akron</i> —St. Thomas'.....	10 00
<i>Accomac Co.</i> —Queen Caroline's pa., Christ Ch.....	6 25	<i>Cincinnati</i> —St. Paul's.....	21 69
St. Ann's pa.....	25 00	Do. S. S., for 1845, $\frac{1}{2}$	13 75
Do., for Ark.....	6 00	Do., Miss Longworth, for the Jews.....	5 00
<i>Alleghany Co.</i> —Emmanuel parish, off'gs, $\frac{1}{2}$	10 50	<i> Circleville</i> —St. Paul's, for Miss. in Indiana.....	10 00
<i>Baltimore</i> —Christ Ch., for the Jews.....	50 00	<i>Cleveland</i> —Trinity	77 39
Maria W. Jackson, $\frac{1}{2}$	5 00	Do., Fem. Miss. Soc.....	30 00
Mt. Calvary Ch., Christmas off'g S. S.....	3 50	Do., Mr. Kellogg	0 50
<i>Baltimore Co.</i> —St. John's.....	10 00	<i>Cuyahoga Falls</i> —St. John's.....	5 50
<i>Carroll Co.</i> —Holy Trinity and As- sension parishes.....	15 00	<i>Ohio City</i> —St. John's.....	20 00
<i>Ellicott's Mills</i> —St. John's.....	5 00	<i>Oxford</i> —An Episcopalian	20 00
<i>Frederick</i> —All Saints'.....	103 09	<i>Painesville</i> —St. James'.....	10 00
Children of G. M. Taylor.....	5 00	<i>Sandusky City</i> —Christ Ch. off'g	10 00
Mrs. Fitzhough, left by a de- ceased child.....	10 00	Do., additional call in aid of suf- fering Missionaries.....	20 00
M. B., \$1; F. R., \$4; W. John- son, \$15.....	20 00	Do., part of 6 mos. savings of a Poor Communicant.....	2 00
A Little Boy's Mite Box.....	5 00	<i>Steubenville</i> —St. Paul's, for Ill.....	13 00
<i>Georgetown, D. C.</i> —Christ Ch.....	65 13	<i>Tiledo</i> —T. Treadwell.....	1 00 269 83
Do.....	27 52	ILLINOIS.	
Do., Friend to Missions.....	2 00	<i>Cass Co.</i> —From M. S. Marsh, $\frac{1}{2}$	5 00
Children of G. D. Abbott.....	47	<i>Galena</i> —Grace Ch.....	25 00 30 00
St. John's.....	20 00	MICHIGAN.	
<i>Prince George Co.</i> —Holy Trinity pa., $\frac{1}{2}$	16 67	<i>Monroe</i> —Trinity	15 50
Queen Ann's pa., $\frac{1}{2}$	10 51	<i>Waterford</i> —St. Paul's.....	5 00 20 50
St. Matthew's & Zion parishes, $\frac{1}{2}$	12 50	ARKANSAS.	
<i>St. Mary's Co.</i> —King and Queen pa., $\frac{1}{2}$	3 37	<i>Little Rock</i> —Miss. Station, $\frac{1}{2}$	3 29
From C. G. Jamison, Treas'r. $\frac{1}{2}$.	5 00 442 91	Do., Christmas off'g	20 10 23 30
VIRGINIA.		MISCELLANEOUS.	
<i>Abermarle Co.</i> —St. Ann's pa.....	8 75	<i>A. M.</i> , for Missionaries in Bp. Kem- per's jurisdiction, who most need it.....	10 00
Walker's pa.....	9 50	<i>T. K.</i> , for Illinois.....	10 00
<i>Amelia Co.</i> —Raleigh pa.....	{ 23 00	From a Lady.....	3 00
<i>Chesterfield Co.</i> —Dale pa.....		Interest on Kentucky Bonds.....	300 00 323 00
		TOTAL,	\$5,284 46

Total since 15th June, 1845, \$18,305 67.

F O R E I G N .

Athens.

We have received intelligence from the Rev. Mr. Hill up to 25th Nov. last. His latest letter announces the safe arrival at Athens on the 20th of that month of Miss Mulligan, who is now once more connected with the Mission school; and who "was welcomed by her former pupils and her numerous friends with sincere testimonials of esteem."

"Strong in the Lord," writes Mr. Hill, "and depending upon his grace, we propose to go steadily forward in our work. We have, indeed, every inducement to do so. Supported at home by the prayers and the favourable opinion of our friends, and by the Church at large, and encouraged here by every thing around us—with so many new proofs of God's faithfulness and mercy, we are resolved to persevere with redoubled diligence in our work of faith."

Africa.

Letters from the Rev. T. S. Savage, M. D., Missionary at Cape Palmas, have been received, dated 22d October, 1845, from which we have the satisfaction of learning, that all connected with the Mission in Western Africa continued to enjoy a good measure of health. We annex an extract from Dr. Savage's letter: and add, also, portions of his journal.

In reference to the Journal he remarks:

"The present quarter, or term, during which our schools will be examined, will probably present something more interesting. They are certainly in an encouraging state. The new pupils received into the schools, have been carefully selected from among the most influential families in the settlement, and great regard had to the indications of promise afforded by each. Nothing has occurred to interrupt the regularity

and harmony of our operations, except a prevalence of cough and pleuritic attacks. No death has taken place in the Mission, though many have in the settlement. I am myself laboring under a severe cold, which aggravates very much my asthma, though not so far yet as to interrupt the discharge of my duties. Mrs. Savage has been similarly attacked, but is now free and well. Other members of the Mission at large, with the exception of slight colds, are well.

FISHTOWN.

REV. T. S. SAVAGE'S JOURNAL.

1845. *January 1st.*—The people of the several towns were assembled at the ringing of the bell, under a cluster of trees with far-reaching branches, to hear me preach. It is a pleasant and romantic spot, one at which they meet in general council. I had a congregation of not less than 500 persons, of both sexes, and of all ages;—from the grey-headed chief, surrounded by his

sage counsellors, or Headmen, down to the poorest female, degraded and naked, with her infant on her back.

I made this the occasion of explaining to them my object in coming among them, and what with the blessings of God, I desired and designed to do, reminding them of their repeated solicitations, and favorable promises, if I would come to them as their missionary. I then endeavoured to show them their obligations, and place before them motives to live to God and Eternity. I gained a respectful and a patient hearing. A young "krooman," however, at the close, whose only school had been that of a merchant vessel on the coast, remarked that what I had said was a lie, and was not the truth. It was not God's word, but a story made up by myself. Others, on the other hand, vociferously contended that it was the truth, and that he was *the liar*. This brought on a general uproar, the chief and old men trying in vain, for a time, to secure silence. The party, however, in our favor, prevailed. It afterward appeared that two or three young kroomen, who had just landed from sea, with views and prejudices against Missionaries, imbibed on board of vessels, were the sole cause of the disturbance. This is an influence we have had to feel from the very beginning, and we expect to continue to feel it, but, if it should proceed to no greater length than it has hitherto, we shall be thankful. The language of these young men is not peculiar. If the lips were always to utter the language of the heart, how often would theirs' be the reply to God's word. If actions speak louder than words, then truly a vast portion of mankind are infidels. In regard to this region, it may be emphatically said, "Darkness covers the land, and gross darkness the people."

Sunday, 12th.—I have concluded that my object will be soonest gained by observing the day exclusively on the Mission premises, till the people shall be schooled into a demeanor appropriate to the occasion. Here I can gain for myself silence and order, whenever broken in upon. In the mean time, appropriate exercises will be held during the week in the different towns.

To-day the house was crowded with men, women and children, who listened with apparent good attention. We can but pray that all this curiosity, for little else do we take it to be, will not be permitted to pass away without some spiritual results.

Sunday, 19th.—The number present to-day was not less than on former occasions.—attention good.

Sunday, 26th.—Congregation to-day much larger. The Chief, and most of the Headmen, were attentive listeners. Eight doctors, Devil or Fetish-men, were present. The women and children were more noisy than usual. A good deal of confusion arose just before the exercises began, from efforts made by one or two of the Headmen to secure order. Knowing the evil propensities of two notoriously rude boys, and anticipating an interruption if they were permitted to remain, they thrust them out of doors without ceremony. Their voices, naturally strong and hoarse, and producing effect only in accordance with their compass, were put forth on this occasion to their utmost. The expulsion of these peace-disturbers being thus accomplished, order and decorum prevailed for the remainder of the time.

Friday, 31st.—Accompanied by Mrs. Savage, and several of the school-children, I went to Middletown to fulfil the appointment made to preach there once a week.

The settlement is about three miles from Fishtown, on the road to Cape Palmas. It is supposed to be half-way to Tah, or Rocktown, as its name implies. It is composed of two villages, distant from each other only about 20 rods, and separated by a cool, clear stream of water, which, after meandering a few rods along the beach, empties itself at the foot of a ledge of black basaltic rocks, into the sea. Near this stream is a cluster of wide-spreading trees of the Fig genus, under which may almost always be seen knots of the people regaling themselves with the breeze from the ocean, and friendly chat on the incidents of the day. Long trunks of a species of corypha—Fan Palm—are strewed about for seats, which, with the few chairs afforded by

the two towns, and sticks of wood used as substitutes, will accommodate the whole of the population, made up of about 300 souls. I met my congregation, consisting, we supposed, of 150 or 200 men, women, and children. Perfect order and silence prevailed throughout the exercises.

We were peculiarly impressed by the scene before us. I had now fairly entered upon my duties as their Missionary, and was standing before them as one professing to be charged with a high, and all important message from God. The past, with all its trying circumstances, rushed to my mind, and, the future — what would it reveal? I know not that I ever felt more keenly my own nothingness, and yet *my accountability*. The field, in its moral aspect, is sterile and arid, but, is there not the promise to the Eye above, of the dews of Heaven's grace?—and is there not the command "sow," a command not without the promise that, "ye shall reap?" The hand that made can *restore*, and the dry bones that now lie spread abroad through this valley, can, and *will live*. This is our hope—this is our encouragement; and the Missionary among the heathen, will do well amidst his labors, to remember, that there is a seed-time before the harvest; that one is called to labor, another to reap; one to labor, and another to enter into his labors; and that the reward of the one is the reward of the other. With this in mind, he has every motive to be faithful and laborious; to rejoice and be happy.

The natural aspect of the country is beautiful; before us lay the broad ocean, always heaving, and now dashing its briny waters at our feet. On each side, and behind us, were lofty palms, which, mingling with forest trees as lofty in their growth, give to the whole an aspect as interesting as it is tropical. It is a scene entirely unknown, I believe, on any other part of the Western coast. Its beauties, with our position then, brought forcibly to mind the lines of the immortal Heber:

"Every prospect pleases,
And only man is vile."

During my remarks, one of the

Headmen stopped my interpreter, and asked, "How can we love God?" feeling a difficulty, in comprehending how they could love a being whom they had not seen—and hence the question often arises, "how can we see God?" "who sees him?" The reply on the present occasion, (that of one of my oldest scholars,) was, "you must give up your gregrees, and come to him with your hearts." They rejoined, "we did not ask you about our gregrees, but how we can love God." As we were about to leave, a fat bullock was brought forward, and presented to us as an indication of their good will.

February 2d.—Our services to-day were well attended, the Chief, his Headmen, with some of the influential Fetishmen, were present. The Chief, on rising to go, said, "We have left our towns, now almost forsaken by the people going to clear up land for rice farms, to hear him preach, and now he might treat us, I think, with molasses and water at least." I am satisfied, that such remarks are often made among themselves, in the way of wit, and not designed to reach our ears. While he was making the observation, I heard others trying to hush him by saying, "he hears our language."

8th.—Messengers came from Rocktown for medicine, saying that one of their important Headmen was sick. From their account of his case, I thought it best to visit him. At such times, and in preaching at distant towns, I feel the great benefit of my horse. I found the poor man, indeed, in a painful and dangerous state. He was perfectly denuded, and rolling on the ground in agony. He had been in the "bush" several days, clearing up land for a rice farm. Its locality, from the account, was low and marshy. Here he slept at night in an enclosure of a few sticks, covered over thinly with palm leaves, and that, while the rains were unusually abundant. His present symptoms were alarming. When he had taken the first dose of my medicine, he looked me steadily in the face for a few moments, apparently studying my countenance; discovering an expression of sympathy, he slowly laid his hand on each of my knees, and then dropped

his head between them, apparently deriving comfort from the position. They have very little confidence in each other, being suspicious of almost all around them. Polygamy brings its own punishment. Jealousy among their wives, leads to the direst consequences, and almost every death that occurs, they think the result of poison. They, as a matter of course, suspect it in this case. The poor man seemed to me, to take comfort from the thought, that there was one being near him, whom he had no ground to suspect. I left him without hopes of his recovery.

Monday, 10th.—Went to Cape Palmas on business. As I passed through Rocktown, guns were fired in all directions, and knots of people were standing about, affording sure indications that an important person had died. I was informed of the decease of my patient, before I entered the town. On one side, under some lofty palm trees, was seen a group in the act of administering the poisonous test of witchcraft. I was told that three persons had been arrested for this purpose.

Tuesday, 11th.—Dr. Perkins, wife and child, and Mr. and Mrs. Appleby, arrived to-day, bringing letters, etc., from the U. S. A. I have not known so long an interval between letters from America, since I have been on the coast. I was graciously relieved, to find that all my own immediate friends were well. The only disappointment connected with the arrival of these associates, is, that our Bishop was not among the number.

Friday, 14th.—Rheumatism and cough prevail in our schools, and in the native towns. In these diseases, I have ever found an efficient remedy with Tinct. of *actaea racemosa*, and of *Sanguinaria Canadensis*, in equal parts, with one-fifth part of Paragoric. The *Actaea* is called, in the U. S., at the North, *Black Cohosh*, at the South, *Rick weed or Rattleweed*, and the *Sanguinaria*, *Blood-root*. I wish the combination could be given the world over in these afflictions—acute rheumatism, and ordinary cough; also in incipient consumption, and inflammation of the lungs, which are very common in this country.

Sunday, 16th.—A larger congregation than usual present to-day; an unusual number of women.

A few days since a large offering was made to the Devil, to secure a favorable season for planting, and a plentiful harvest. Such offerings are always made when they begin to clear up their lands, plant, and at harvesting. It is very remarkable, however, (remarkable, because very unusual at this season) that the day after the offering was made, it began to rain, and has continued to do so daily, since. They now apprehend an unfavourable season. Should the rains continue, they will not be able to burn over their land, without which they can have no rice. In this case there will be much suffering the coming year. The sacrifice spoken of was made, it is said, to the *Devil, on the beach*; they are about to make one to the *Devil in the bush*, i. e., in the interior, in hopes that they will be more successful.

I referred to-day to their failure in their propitiatory sacrifice, and in connexion, to their frequently expressed belief that God made all things, and convicted them of the greatest inconstancy and folly in applying to the Devil in a time of necessity, when they acknowledged that he had no power to restrain the clouds and unveil the sun. Several men asked with apparent interest, “where is God? we have never seen him,” and several cried out at once, to the no small concern of the Fetishmen, (quite a number of whom were present,) “The Devil has failed to help us, let us turn now to God; we will turn to him and do his ‘fashion.’”

I have collected several kromen who speak pretty good English, into a class for instruction in reading, writing, and Bible truths. This is the fifth week, and their attendance is still good. They meet at night; refrain from going to their farms on Sunday, and attend the services of the sanctuary and Sunday School. I examine them on the instruction of every preceding Sunday, and have been surprised at the accuracy of their recollection. May some early and permanent good spring up from these interesting exercises.

China.

Since the publication of the February number, we have had the satisfaction of receiving letters from Bishop Boone of a highly interesting and encouraging character, extracts from which we subjoin. The letters bear the date of July 8th, 1845. Indirectly, we have intelligence from the Mission of three months later date, when all the Missionaries were well.

It will be seen from these extracts, that the personal examination of Shanghai by Bishop Boone, has confirmed the propriety of the selection of that post, by the Foreign Committee, as the seat of our Mission. Other portions of his communication refer to a variety of business details which are now receiving the attention of the Foreign Committee.

"I write to inform you of our arrival at Shanghai, and of our state and condition here. I wrote you April 30th from Hong Kong, by overland mail, giving an account of our passage from America, and sent you a translation of two important Chinese papers. That letter I hope has been received.

"We were detained at Hong Kong until the 24th of May, just one month after our arrival, when a vessel offering, I sailed for this place, accompanied by Miss Jones, Miss Morse, Mrs. Boone, and my little boy. We arrived at Shanghai June 17th, and were kindly received by Mr. Medhurst and Dr. Lockhart, Missionaries of the London Missionary Society, with whom we are at present staying. Our party was too large to come up all at once, as we would have been too burthensome to the Missionaries here, on whose kindness we were obliged to depend for temporary accommodation. Mr. and Mrs. Graham are expected to arrive in a few days, and I have written to Mr. Woods to request him to come up by first opportunity. I have succeeded in renting a house for a few months, which is at present occupied by an American merchant, but who expects to vacate it in a few days. This will enable me to lodge the several members of the Mission as they successively arrive, whilst they are looking out for houses for themselves.

* * * * *

"I will give you a brief account of this city, in which, by divine permission, we hope to sojourn many days, and labor much for the good of the Chinese.

"Shanghai is on the west bank of the Woosung river, at the point where it is

joined by the Hwang-pu. It is distant twelve miles from the Yang-tsz-Kiang, into which the Woosung empties, about twenty miles from its mouth. Shanghai is in the southern part of the province of Kiang-su, in lat. N. 31° 24', long. E. 121° 22'. So that, to reach our post, we have traversed 200° of longitude, considerably more than half the circumference of the globe. The area of the province of Kiang-su is computed at forty thousand square miles, and its population at thirty-seven million eight hundred and forty-three thousand five hundred and one, which, if correct, gives an average of nine hundred and forty-six persons to the square mile, by far the most thickly settled country of its extent on the globe. The Yang-tsz-Kiang and the Yellow rivers both enter into the sea within its borders, and there are several lakes. The province is well watered and very level. The soil is a rich alluvium, which is very fertile, and yields cotton, rice, wheat, and vegetables in great abundance. The country around Shanghai is perfectly level, the nearest hills being at the distance of thirty miles. At this season the country is beautiful, being clothed in a rich deep green dress, and every inch of land is under cultivation. This place may be regarded as the seaport town of Su-chow-fu and Nanking, both of which places have over a million of inhabitants, and has a very great native trade. There is also a very considerable English trade carried on here, and it is expected to increase rapidly. Many persons suppose that it will soon rival Canton in this respect. As a Missionary station, it is most de-

sirable. From the number of inhabitants given of the province, it will be perceived that it is in the midst of a very dense population. It is near to and holds constant intercourse, as I have said, with Nanking and Soo-chow, which are places of high literary character, and of great wealth and commercial influence. Su-chow, about thirty miles distant, has been styled the London of China—how correctly, I cannot say—but, undoubtedly, it is one of the places of first importance in the Empire.

"The climate of Shanghai, a matter of great importance, has so far proved healthy to European constitution. The summers, though very hot, the thermometer ranging as high as 100° F. in the shade, are short, there being only about ten days of such intense heat and about two months during which it ranges between 80° and 85°; the other months of the year are pleasant. The winters are cold and bracing, so that the Missionaries, who have come hither from the Islands in the Indian Archipelago, feel that they have obtained, as it were, a new lease of life.

"By the provisions of the treaty, we are permitted to go any where into the surrounding country, so that we return and sleep in Shanghai. This affords opportunity for excursions to preach and distribute tracts in the towns and villages in every direction around us. The country is so intersected by canals and water-courses, that using a boat, great facilities are enjoyed for carrying on Missionary operations in this way;

and much preaching and tract distributing have already been done in the neighboring towns and villages by the Missionaries who preceded us to this place. O my dear brother, it makes the heart palpitate with anticipation and overflow with gratitude, to look upon the field which God, in his infinite mercy, has here thrown open to the efforts of Christians. In none of these excursions of which I have spoken, have the Missionaries met with the slightest difficulty from any quarter. In any village a congregation soon gathers on their appearance, and tracts are gladly received. The character of the people in this vicinity, for sociability and kind feeling towards foreigners, is just what I described that of the people of Amoy to be, when I was with you. The ladies walk about the city with us in every direction without the slightest molestation; and we walk into the country whenever we please for exercise. The ill will towards foreigners seems to be confined to Canton.

"There are three services held in Chinese every Sunday at this place, in different parts of the city, and all well attended.

"We are, all of us who have seen Shanghai, really much pleased with our field of labor, and delighted that we passed Amoy, and came up hither. The ladies are well satisfied, that the difficulties of acquiring the language once accomplished, they have a glorious field before them in which to labor for their Lord and Master."

GENERAL ASPECT OF MISSIONS IN CHINA.

The last number of the "Church Missionary Record," received at this office, is nearly filled with matter in relation to the present state of China in a Missionary aspect. It contains most interesting details of an exploring visit of two Missionaries of the Church Missionary Society, portions of which we hope hereafter to give to our readers, and which cannot fail to increase our regard and animate our prayers for those who have, under our own auspices, entered upon this promising field. It likewise contains two very full and able reports, drawn up by one of these Missionaries, the Rev. Mr. Smith, embodying the views at which he has

arrived, after diligent investigation, and availing himself of all the information which he could obtain on the subject of Missionary operations in China. These reports will be perused with more attention, when we inform our readers that they are represented, in the journal alluded to, as having met the entire approbation of Bishop Boone.

Our limits will permit us to submit in this number only a part of the reports. We commence with the first, dated Victoria, Hong Kong, January 7, 1845.

Earliest Efforts to Propagate Christianity in China.

In order fully to understand the real character of the facilities for Missionary labour which now exist, it will be proper to contrast the present position of Missionaries with the former mode of conducting Missionary proceedings for the conversion of the Chinese. For that purpose it is necessary to take a brief retrospect of actual Missionary efforts under the old system of intercourse, before the late treaty between China and Britain.

The only Station in China proper, which could be said to be really occupied, and invested with a Missionary character, was the Portuguese settlement in Macao, occupying an inconsiderable peninsula connected with the island of Heang Sban by a narrow isthmus about a hundred yards wide. This was carefully guarded, by a Chinese garrison, to prevent undue intercourse between natives of the Celestial Empire and the Western Barbarians. Macao, in many respects, resembled the character of a fashionable watering-place in England, and abounded with the comforts, refinements, and even luxuries, of European life. Such a locality was not in itself well adapted to the increased developement of Missionary zeal, and presented many disadvantages in reference to impressing the native mind with a respect for our religion. It was, however, the only accessible point on the frontiers of that benighted empire, which seemed to have entirely closed every other avenue to the approach of Christian light. The few Missionaries who were here stationed, had to contend with many discouragements. On the one hand was a Popish priesthood, intimately connected with the local government, narrowly watching the measures of Mission-

aries, and ready to crush, at its earliest stage, any attempt to make converts to Protestantism. On the other hand, they possessed only a limited intercourse with a depraved Chinese population, presenting materials the most heterogeneous and unlikely to be conformed to the principles of the Gospel. Added to which, there was a mixed authority, in Macao itself, of the Portuguese and Chinese Governments. The precise bounds of their divided authority were a subject of continual doubt, as they were also of occasional altercation; so that it was only by sufferance, from two equally opposed adversaries to Truth, that these incipient and disproportionate efforts for the moral emancipation of the Chinese race were conducted. A little time before the late war between Britain and China, there were only four Protestant Missionaries at Macao able to speak Chinese fluently. Their efforts were principally directed to the issuing of Christian publications from the Missionary Press—the translation or revision of the Holy Scriptures—the preparation and distribution of religious tracts—medical institutions for the benefit of the natives—and the education of the few native children whom they were able to obtain. Direct Missionary labours were conducted, if attempted at all, on a small scale; and the preaching of the Gospel was consequently excluded from that prominence in God's appointed means for converting sinners, which, in other parts of the world, it justly occupies.

The principal efforts of an educational kind were carried on at a distance from China. Missionaries of the London Missionary Society, and of the various American Missionary Societies, were stationed at various outposts, at the average distance of a thou-

sand miles from the shores of that heathen land to which they were specially the ambassadors of Christ. At Singapore, Malacca, and Penang, in the Straits of Malacca; also at Batavia, in Java; in the Island of Borneo; and at Bangkok, the capital of Siam; various little Missionary bands of Missionary brethren were stationed; some devoting their attention to the Malay or Siamese population; but the greater portion labouring to diffuse the knowledge of Christianity among the thousands of Chinese emigrants, merchants, and sailors, principally speaking the Fokien dialect, with which these respective places abounded. Here also the brethren were engaged in the work of preparation for a more favourable sphere of exertion, when God, in His providence, should open the way. Here native youths were trained in the doctrines and precepts of Christianity, and at the same time made acquainted with the arts and sciences of Christendom. Hundreds of thousands of tracts, and portions of the Word of God, were profusely scattered among the numerous Chinese, who frequented these localities, and thence bore the seeds of truth to their distant homes. In a few instances, there was much to reward the toil of these servants of God. The work was naturally of a desultory character, and could only be regarded as the seed-time of hope.

Thus the Christian Church, not altogether unmindful of the claims of China, had already occupied a few strong positions bordering on its frontiers, and unfolded to the view of the idolatrous Chinese the banners of the Cross. Still, it was but a work of preparation for that more vigorous assault which subsequently should be made on the antagonist powers of darkness. On the soil of China itself nothing of a direct Missionary nature had been attempted. Even at Canton the most vigilant caution had to be exercised.

The endeavours to propagate Christianity were, for these various reasons, conducted in uncertainty and difficulty. The work was confined to a class of population who were destitute of influence and character. The Missionaries

were liable to constant interruption and opposition. Viewed with jealousy and distrust, they were banished by the exclusive antipathy of the nation, which they left their father-land to benefit, to a distance from its shores. No wonder, then, that China should be regarded as almost hopelessly shut out, by the jealous bigotry of her rulers, from participation in the blessings and privileges of our common faith.

Change effected by British Treaty.

Happily, however, a crisis at length arrived, which constitutes one of the most important eras in the intercourse between the Eastern and Western worlds. God, who brings good out of evil, and maketh even the wrath of man to praise Him, at length granted an open and effectual door for the proclamation of redeeming mercy. The unexampled importance attached to the events connected with the British treaty is to be seen in the general removal to Hong Kong, or some of the free ports of China, of the Missionary labourers who had previously been stationed in the surrounding Archipelago. The hopes of the Christian Church were excited to an unwonted degree. The expectation of the downfall of Chinese exclusiveness and superstition, and the erection of the Redeemer's kingdom on its ruins, gave a new impetus, and imparted a fresh stimulus, to the zeal of the friends of Missions. It was then that the notes of thankful exultation, which resounded from the Missionary assemblies of our native land, were re-echoed from across the Atlantic, and stimulated the Missionary zeal of our brethren in the far west. *The children of this world* caught a portion of this ardour; and while the manufactures and merchandize of the west were freighted across the ocean to the newly-opened marts of the east, the merchants, pent up within the narrow limits of the foreign factories, now began to cherish pleasing hopes of a free and unrestrained intercourse with the Chinese: they dreamt of the untasted pleasures of Chinese social life, and their families were henceforth to be domiciled in splendid villas in the unexplored suburbs and rural districts of Canton.

Without stopping to consider how far these hopes of the mercantile foreign residents are likely, in the present generation at least, to be realized, I can with sincerity give utterance to my individual conviction that China is already open beyond the expectations I had been led to form before my arrival, and far beyond the extent to which the Christian Church is prepared to enter. Each treaty between China and the respective powers of the west has brought successive instalments of concession. The British stipulated for mere residence in the free ports for the purposes of commerce, and the prospective privileges which should be conferred on other nations. The United States of America gained for the Missionary the right of building churches and hospitals. The French are reported to have stipulated for the security of Missionaries and their converts.

Mr. Smith then enters into an extended investigation of the facilities for Missionary operations afforded by the cession of Hong Kong. While appreciating the advantages which this island offers, as being British territory, and its eligibility for educational institutions and printing establishments, and the superior prospects of permanency which it affords, he arrives at the conclusion that, on account of its unhealthy climate, the migratory character of its population, the low reputation in which they are regarded, and the variety of dialects spoken by them, it is comparatively ineligible as a Missionary Station.

General Aspect of Missions in China.

Frequent and numerous, however, as are the facilities for Missionary usefulness at Hong Kong, the eye of the Christian philanthropist is directed to a far more promising field. To concentrate our energies on a mere outpost on the enemy's frontiers is a course of manifest impolicy. The warfare must be carried into the enemy's country. The battle of Christianity must be fought on the soil of China itself.

The most cheering prospects invite us boldly to engage in the conflict. The people in the neighbourhoods of the more northerly ports have learned to appreciate the advantages of a free

intercourse with us. At Amoy, the highest native authorities converse for hours with the Missionaries on religious topics. The Hai Hong, or principal magistrate, has expressed to the Rev. D. Abeel not only his commendation of Christian doctrines, but his wish that the people might receive Christian instruction. At Shanghai and Ningpo the Missionaries enjoy full security and respect. There they are brought into contact with a simple and unsophisticated race, breathing a spirit of candour, and alive to the most kindly feelings of friendship. A foreigner may there, in perfect security, stray several miles into the surrounding country, and fails not to receive a kind and cordial welcome.

British prowess had already taught them to fear the power—a friendly intercourse has now led them to respect the arts, the religion, and the civilization—of our country. No longer a source of unmixed terror, viewed through the stern medium of war, we are now the example of a generous superiority to the arts of tyranny and oppression. The mild clemency of British law—the equal protection extended to all—the safety of property and person—and the enjoyment of the sweets of freedom under the British administration of Chusan—appear to have produced a prepossession in our favour, and a widely-spread regret at the approaching cessation of British rule. How far this favourable feeling may originate in selfish policy, or how far a hollow insincerity may lurk beneath, it is impossible to speak with certainty. The course of events can alone decide the correctness of the views generally entertained. Europeans, however, who have visited the parts contiguous to Chusan, without one dissentient voice, bear an unanimous testimony in favour of the people. The climate is superior, the people are more civilized, the native rulers court the acquaintance of Missionaries, British intercourse is more desired. In short, we have there all the essential facilities for Missionary labour that we possess in India. In the spirit evinced by the people and the rulers, no obstacles at present exist to proclaiming the *unsearchable riches of Christ.*

If Missionaries in the northern consular ports of China have not the advantage of living within the limits of British rule, they have all that is necessary in the favourable disposition of the inhabitants to enter into friendly relations. If a blind deference to antiquity, and the maxim of the sages, incapacitate the native mind from originality of thought and independence of action, no adamantine chain of caste binds the soul in the trammels of cruelty and superstition. If the material objects of worship, abounding in their streets, their temples, and their houses, proclaim the melancholy fact that the whole empire is lying in idolatry; yet no organized system of priesthood maintains its dominion over a people in other respects too enlightened to be tools of sacerdotal ambition. If the will of the rulers, eventually exercised in opposition to the progress of divine truth, should operate as a discouragement to the reception of Christian doctrine—the dominion of the Mant-Choo Tartar dynasty, a race of foreign usurpers, shaken to its base by the late war, and hardly yet able to recover itself from the shock, appears likely, ere long, to share a common overthrow with the exclusive system which they have promoted. Not a few men of experience here deem such an event as neither improbable, nor very remote. Already a political schism has invaded the Imperial councils, affecting the very fundamental principles of international polity and Chinese rule. The patriots and scholars deplore the portentous signs of the times. Even now the evils are apparent of that system which promotes to the highest offices of State the successful candidates for literary honours; men indeed raised above their competitors by their erudition in Confucian lore, but often marvellously defective in the active qualities of government, and unable to rise the pressing exigencies of the age. Even the occasional fruits of this system, such as Ke-Ying, the Imperial Commissioner, and Wang, the Provincial Treasurer of Canton, may command the reluctant respect of foreigners, but cannot long prop up a system rotten in its foundations. The disastrous effects of a drained exchequer, and

financial impoverishment, are to be seen in the ineffective character of the executive. Insurrections and rebellions on the frontiers strike a frequent panic into the Imperial Court. Hordes of pirates infest the neighbouring coasts and rivers, and baffle the efforts of the Government. Only one year since, the leader of a band of pirates in the Island of Hainan, was bought over by the Government, being made a Mandarin, and receiving the promotion of a peacock's feather as the price of his abandoning piracy. Secret societies and coalitions are extensively organized, and have already infused alarm into the Cabinet of Peking. Public opinion, mighty in its stealthiest operation, and incapable of being stifled, even in China, ever and anon bursts forth and exerts its potent influence. A consciousness of internal weakness, and a fear of external troubles, combine in leading the Government to strengthen itself by Treaties with the rival nations of the West; and even the feeble despised Portugese rulers of Macao are now permitted, on terms of long-withheld equality, to correspond with the rulers of the Middle Kingdom. The ignorant infatuation of the war-party, blind to the real state of affairs, seeks only a temporary predominancy to involve the empire in a fresh struggle. The principal powers of Europe and America are beginning to make China a focus on which for a time to concentrate their diplomacy; and at no distant period the smouldering embers of national jealousy may be fanned into the flames of war.

China, too, has already abandoned a moiety of her isolated position. She has been shorn of the talismanic lock of her fancied superiority. The wedge of foreign intercourse has been inserted, and the breach will be widened. The crisis has arrived when the natural rights of civilization and of man can no longer be outraged with safety or impunity. A decade of years may intervene, of partial resistance to the progressive movement. Any protracted effort to retard its advance will recoil on the head of the enemies of social improvement. The social machine cannot remain at its present state of oscillation; but, propelled

by the moral weight of both hemispheres, will advance till an unrestricted intercourse be opened between the several tribes of the human race. God's providential plans for the welfare of mankind will be gradually unfolded with increasing clearness; and the messenger of Christ, no longer advancing with timid steps to the confines of this Heathen Empire, may then boldly advance to its central regions, and there mingling the accents of prayer with the notes of thanksgiving, proclaim God's message of redeeming mercy to a fallen world.

Concluding Remarks.

Such, then, are the hopes and prospects to incite us onward: and, oh that Britain may rise to the emergency, and nobly enter on this work! Where can talents the most brilliant, and piety the most fervent, find a fairer scope for their exercise than on these *fields white unto the harvest?* If the vastness of the work, the amount of difficulty, the mighty results to be expected, and the encouragements which mingle in the prospect, can stamp on any work the impress of true glory, then that undertaking is the attempt to diffuse the Gospel among the three hundred and sixty millions of China. The attempt itself knows nothing to equal it in past undertakings. The Great Wall of China—the Pyramids of Egypt—the discovery of a new hemisphere—sink into insignificance in the comparison with the attempt to demolish the speculative atheism and debasing idolatry of China, and to build up in their stead lively and spiritual stones into the temple of the true God. Such an object, so vast in conception and so stupendous in results, must not be taken in hand sparingly or hesitatingly. Numerous labourers must enter on this work. Far better that China had never been opened to Christianity, than that Protestants should decline entering the breach with an adequate force. Popery already is sending hither its emissaries with redoubled zeal. Seven Popish Priests are now in Hong Kong. Six priests arrived at Macao with the fleet which brought the French Ambassador.—French diplomacy, faithful to the Pa-

pacy, has made the protection of Popish Missionaries and Converts a subject of special stipulation. Half-yearly couriers from the interior of China, visit Macao, and secretly conduct thence the newly-arrived Popish emissaries to the Roman Catholic flocks in the Central and North-western Provinces; where one Popish Society alone, the Institution for the Propagation of the Faith, professes to number its ten Bishops, four Assistants, and one hundred and forty-four Priests. The impostor of Mecca for six hundred years has had his numerous followers scattered over the neighboring islands, 'and on the forbidden soil of China itself,' where Islamism, triumphing not by the usual methods of fire and sword, but by the milder arts of proselytism, has shamed the puny efforts of Christians in a holier cause. The moral and social evils inflicted by opium smuggling, and our vicious participation in the flagrant immoralities of the system, lend an additional power to the voice of China, crying to British Christians, by the depth of her moral degradation, if not by her consciousness of it, *Come over, and help us.*

The present generation of Christians will soon have passed away. The heroes who filled the world with monuments of their power or prowess, will soon be forgotten, even in the praises of their fellow-men. But the Missionary work, often the source of humiliation and discouragement, will hereafter be invested in its native honour. And as the writer of these pages, just emerging from the sick-room at Macao, stood over the tombs of a Morrison and a Dyer, and contemplated the narrow habitations of the dead, he felt that there was a time fast approaching, when the fading laurels, wreathed by fame around the brows of the martial tenants of the neighboring graves, would leave no trace of beauty on the memory; while the names of the first Protestant Evangelists of China would, even here, be remembered, in the affections of their fellow-men, as among the most illustrious benefactors of the human race.

The Missionary work in China, not devoid of encouragements, has its peculiar complication of difficulties. May

the great *Lord of the harvest*, in answer to the prayer of His Church, send hither a numerous band of labourers, men of earnest prayer, of strong faith, of self-denying zeal, willing to *spend and be spent* in this glorious service. Though for a time no fruits appear, patience must have its perfect work, and God must have the glory. Yea, we will faint not; but, in the prospect of discouragements, adopt as the motto inscribed on our banner the sentiments uttered sixty years ago by Schwartz, that devoted apostle of Southern India, whose memory has been embalmed in

the grateful recollections of numerous Native Converts; and who now, in the Christian villages of Tinnevelly, has found a monument nobler far than all the munificent wealth of Native Princes could rear to his name—

"I cheerfully believe that God will build the waste places of this country. But should it be done after we are laid in the grave, what harm? This country is covered with thorns; let us plough and sow good seed, and entreat the Lord to make it spring up. Our labour in the Lord, in His cause and for His glory, will not be in vain."

Texas.

Although the Missions in Texas are now, strictly speaking, no longer under the supervision of the Foreign Committee, yet as their support devolves upon the Foreign Treasury until the 1st July next, and as the communications of the missionaries in that State are still made to this office, we shall publish under the Foreign head, all intelligence we may receive from them, until the meeting of the Board.

We affectionately ask attention from our readers to the following observations, not intended for publication, of our laborious missionary, at Houston, the Rev. Charles Gillett. Were it not for the rule which forbids any notice in our columns of the character and labour of our missionaries, we could not forbear expressing the sympathy and regard with which our heart is

filled towards this young brother. We only say to him, "In your patience possess ye your soul," and "in due season you shall reap if you faint not."

"I still fear that our means will only enable us to enclose our Church, and I cannot give my consent for the congregation to go in debt. Our present place of worship is altogether too small, some staying away for want of room, others coming and going away again. I have known as many as fifty leave on a Sunday morning for want of accommodation. This is enough of itself to dishearten any clergyman who is trying to build up a congregation in a new country; but what can be done? I have tried every means to awaken the sympathy of the friends of the Church, but my efforts have been almost fruitless. My soul is filled with sorrow, and my heart is full of grief, but my trust is in God."

Miscellaneous.

EFFORTS OF SUNDAY SCHOOLS FOR MISSIONS.—In a parcel recently received at the Missionary Rooms for the Mission in Western Africa, there came a letter addressed by the Superintendent of one of our Sunday Schools, distinguished for its zeal and liberality in the cause of Missions, which we cannot refrain from publishing. The esteemed author will, we trust, pardon the liberty which we take, in the hope that the example it sets before the Church may stimulate others to be more forward in this excellent work.

“REV. T. S. SAVAGE, and DR. PERKINS, Missionaries, Western Africa.

“I have not at hand your last favor informing me of your having selected another African boy to take the place of _____, but I immediately, on receiving it, communicated to our Sunday School your wishes, and a Bible Class of Ladies, and a Class of little boys also, both came forward at the same time and volunteered increased contributions.

“We have forwarded to the Treasurer in New-York one hundred and fifty dollars, which paid for six months support of fifteen native African youths up to 1st July last; and since then we have sent one hundred dollars more, which pays up to 1st November last, and we shall pay fifty dollars more, which will square our payments in full to 1st January, 1846.

“What a happy thing it would be if all our Sunday Schools would take up the work of heathen missions in good earnest. Our Sunday offerings every week, go on regularly and pleasantly, and it is a cheering sight, year in and year out, to see the scholars and teachers all crowding to the table where voluntary contributions are received. They are indeed a willing offering, for there are no pledges and no price of membership—each one does what he is disposed in his heart—not of necessity, and therefore not grudgingly.

“Every month regularly, we have a

Sunday School Missionary Meeting in the Sunday School, of which notice is given in the Church. It is held immediately after divine service in the afternoon; and scholars and teachers, parents and friends, with the pastor, all meet together, and it is delightful to see the interest manifested on this occasion. It accomplishes the double object of enlisting the co-operation of parents, etc., besides the information imparted and the general influence of such gatherings. What a happy thing it would be, if the real Bible character of our Church presented itself more prominently before the world. This depends on the faithfulness of pastor and people, for the blessing of Heaven is already promised to the faithful Church. However apostolic our Church, and however beautiful her order of government and services, what will it avail, if she, in her ministers and members, is not true to the work which Christ and his Apostles left for her to do?”

CONTRIBUTIONS OF SMALL PARISHES.—Accompanying a recent remittance to the Foreign Treasury, from an esteemed clergyman, was the following letter, which we are prompted to copy, omitting references, for the perusal of our readers. Well are we assured, that our correspondent will reap the fulfilment of that promise, “He that watereth others, shall be watered also himself.” While reading it, we have been reminded of the description by an apostle of those zealous converts of old, “Their deep poverty,” says he, “abounded unto the riches of their liberality. For, to their power, I bear record; yea, and beyond their power, they were willing of themselves: praying us with much entreaty, that we would receive the gift, and take upon us the fellowship of the ministering of the saints.”

“The enclosed six dollars are part

of the avails of a Juvenile Missionary Society, organized in August last, and intended to be appropriated in aid of the schools in Africa. We are a small parish, from which, including aid for the Church funds in the State, I receive only three hundred dollars, out of which I pay fifty dollars rent, and support a wife and three children. I sympathize deeply in the Missionary enterprise, and of late, more especially in

that designed to better the condition of neglected Africa. As I have succeeded in a systematic effort to raise these funds, I hope a little rill will be flowing into the Treasury from this part of the Green Mountains, perennially.

"Oh that the Spirit of Life in Christ Jesus may flow superabundantly into the hearts of all our clergy and people, making us a glorious Church, 'not having spot or wrinkle, or any such thing.'"

Intelligence.

OUR AGENCIES.—In our last number, we announced that the Foreign Committee had, after mature deliberation, determined upon the appointment of two travelling agents, who should give their whole time to the important work of visiting the very many parishes of our Church which the Secretary, through a pressure of duties at home, has never been able to reach. In this they will be assisted by parish clergymen who may be disposed to devote a portion of time gratuitously every year, to an effort to interest neighboring congregations in the Missionary enterprises of the Church.

The object of the Foreign Committee is not so much to raise funds for immediate wants, as to awaken the Church to an intelligent and abiding interest in Missions. Neither the Committee, nor their agents, have the least desire or intention to interfere in any degree, with the established plans of any diocese or parish. Our wish is, by personal addresses of authorized agents, to present such statements of facts, and such arguments, as may arouse men from indifference: and to impart such information concerning the operations of the Committee, as may enlist a voluntary and cordial support of Missions from the laity. Where collections are offered, they will be gratefully accepted—and such visits of an agent will afford a very convenient opportunity to make them, but where the clergyman of the parish, or the Bishop of the diocese, may have instituted any system of offering with which such collections would clash, we shall never press them. *Information* is what our congregations need, and none can be expected to possess this so thoroughly, or to communicate it in so impressive a manner, as those who, as agents, are intimately conversant with Missionary affairs.

With this assurance on our part, that all interference with established parochial or diocesan plans shall be carefully avoided, we commend our agents to their work.

NORTHERN AGENT.—The Rev. JOHN WEST, of Bangor, Maine, has accepted an appointment from the Foreign Committee to become their travelling agent for the Northern District.

AGENT FOR DELAWARE.—The Rev. K. J. Stewart, of Wilmington, Delaware, having kindly offered his gratuitous services to the Foreign Committee, as an agent to visit the Churches in Delaware, he has been appointed for that diocese.

CHINA.—The Rev. Mr. Syle, in a letter dated Hong Kong, 23d October, 1845, announces his safe arrival at that port, on the 4th October, in the ship Heber, from Boston. He was preparing to embark immediately for Shanghai, to join the Mission now established at that place, under Bishop Boone.

"We are indebted," writes Mr. Syle, "to Isaac M. Bull, Esq., for many kind attentions while at Canton; and to P. S. Forbes, Esq., U. S. Consul, we are under especial obligations for facilitating our departure northward. Much difficulty is experienced in get-

ting a passage at this time, the N. E. Monsoon having fully set in. I hope to be able to announce our safe arrival at our final destination in about a month.

"By letters received here a day or two since, we learn that all our company at Shanghai are well. My own and Mrs. Syle's health has been almost uninterruptedly good, and is so still.

"We have received much kind and hospitable attention from the Rev. Mr. Brown, of this place, and from the Colonial Chaplain, the Rev. Mr. Stanton."

Acknowledgments.

FOREIGN MISSIONS.

The Treasurer of the Foreign Committee acknowledges the receipt of the following sums from 16th of January, to the 15th February, 1846:

MAINE.

Portland—St. Stephen's, Ladies' Sewing Circle, for Constantinople..... \$25 00
S. S. do. ed. "James Pratt," Africa..... 12 00 37 00

VERMONT.

Manchester—Zion Ch., Juv. Miss. Soc., for Africa 6 00
Middlebury—St. Stephen's Ch., for Constantinople..... 5 00
Poultney—St. John's Ch..... 2 00 13 00

MASSACHUSETTS.

Boston—St. Paul's Ch., general..... 210 00
Do., for Africa, \$1; China, \$5..... 6 00
S. S. do., ed. R. Leighton, China..... 6 00
S. S. Grace Ch., education of 15 children, part, Africa..... 109 00
Trinity Ch., for Africa..... 57 00
Do., for China..... 57 00
S. S. do. Christmas off'g for China..... 26 50
"A Subscriber" to Constantinople..... 50 00

Hanover—St. Andrew's Ch., Dorcas Soc., ed. China..... 25 00
Roxbury—St. James' Ch., for China..... 26 45
S. S. do. in part, ed. 2 children, Africa..... 17 00

Springfield—Christ Ch. S. S. Christmas off'gs for China..... 2 50
Do., "Individuals"..... 1 50
Do. ed. "Henry W. Lee," Africa..... 10 00 594 95

RHODE ISLAND.

Newport—Trinity Ch..... 20 00
S. S. do., ed. of F. Vinton, Africa. 20 00
Providence—J. H. Gilliat, Esq., ed. Gray Gilliat, Africa..... 20 00 60 00

CONNECTICUT.

Branford—Trinity Ch..... 10 29
Derby—St. James' Ch..... 6 11
Do., for Constantinople..... 2 00

S. S. do. Christmas off'g.....	1 50
Anne Humphreys Soc., ed. of Anne Humphreys, Africa.....	15 00
Fairfield—Trinity Ch.....	7 85
S. S. do., ed. of Walter Bulkley, Africa.....	6 09
Masters E. and S. Bulkley.....	1 06
Middle Haddam—Christ Ch., ed. of Jeremiah H. Taylor, Africa.....	20 00
New London—St. James' Ch.....	45 84
S. S. do., ed. Africa.....	4 16
Saybrook—Grace Ch.....	5 00
Westport—Christ Ch., a Lady.....	5 00 123 81

NEW YORK.

Brooklyn—Christ Ch., for China.....	37 03
Do., for Africa.....	37 04
Do., for building chapel for Rev. Mr. Hening, Africa.....	54 00
Bronxville — A Friend	2 50
Factoryville, S. L.—Trinity Ch., for China	26 00
Fishkill Landing—St. Anna's Ch.....	29 47
S. S. do., general, 61 c.; for China, 22 c.; Constantinople, \$2 08.....	2 91
Hudson—Christ Ch.....	16 00
New York—Ch. of the Ascension.....	276 22
Do., for China.....	76 00
Do., for Africa.....	50 00
Do., for Greece.....	25 00
Do., Juv. Miss. Soc., amount weekly contributions, viz: pledge for China.....	25 00
Do. for China, \$9 35; Africa, \$15; Greece, \$15; Texas, \$10.....	49 35
Do., through Mrs. Bedell, from Mrs. C., \$20; Mrs. S., \$10; Philad., Mrs. R., \$20; Mrs. W., \$20; Mrs. C., \$20; Mrs. H., \$20; Mrs. L., \$5; Mrs. A., \$5; Miss —, \$2; donation, Philadelphia, from Mrs. B., \$20; Anon. \$6; Balt., Mrs. H., \$20. 167 00	
Ch. of the Ascension, for ed. China, completion of pledge of \$750 yearly, Dr. B., \$25; Mrs. Mrs. M., \$25; G. F. B., \$25....	75 00

Do., "R." to be added to collection of Ch.	5 00
Do., "J. S. R." 3d payment ed. China.	25 00
Do., Cent a Week Society, for Africa.	5 00
S. S. Ch. of the Epiphany.	2 00
St. Thomas' Ch.	101 53
Do., for China, \$1; Africa, \$100.101 00	
St. Mark's Ch., a family, for ed. of Nicholas Fish, China.	25 00
St. Mark's Ch., for China.	10 49
Do., Africa.	5 51
S. S. do., education of "Mark," China.	14 00
St. George's Ch., Youth's Miss. Soc., ed. Ellen Milnor, Africa.	20 00
Do., for Africa.	25 00
Do., for China.	25 00
Do., Schools, sup. of a beneficiary in Mrs. Hill's school for 1845, Athens.	80 00
S. S. St. Matthew's Ch. ed. boy, Africa.	20 00
St. Peter's Ch.	12 40
"S. H." ed. of a child, Africa.	15 00
A Friend to Missions.	3 00
Cash.	2 20 1417 30

WESTERN NEW YORK.

Buffalo—St. John's Ch.	27 00
Fredonia—Trinity Ch.	5 00
Geneva—Trinity Ch., \$5 and \$5.	10 00
Ithaca—S. S. St. John's Ch., Africa.	1 95
Lockport—Grace Ch.	3 00
S. S. do., for China.	2 00
Mt. Morris—St. John's Ch.	22 00
Do., for China.	9 75
Utica—Grace Ch., for China.	10 00
Donation from a Lady.	5 00
	93 70

NEW JERSEY.

Bellerville—The Misses Rutherford, for Africa.	100 00
Do., for China.	100 00
Elizabethhtown—S. S. St. John's Ch., New Year off'g to the School of Industry, Athens.	7 00
Newark—Trinity Ch.	18 13
Christmas off'g S. S., Constantinople.	6 70 231 83

PENNSYLVANIA.

Brownsville—Christ Ch., for China.	26 00
Churchtown—Bangor Ch.	6 00
Harrisburgh—S. S. St. Stephen's Ch. ed. of Jos. H. Coit, Africa.	20 00
Philadelphia—St. Andrew's Ch., a Lady, sup. of a child in China.	25 00
Do., Female S. S., sup. of beneficiary Mrs. Hill's school, Athens.	80 00
Do., Geo. W. Taylor, Treas'r, China, \$5; Africa, \$5.	10 00
St. Paul's Ch., for China and Africa.	60 00
Do., a Member, for ed. R. Newton, Africa.	20 00
St. Peter's, a Parishioner, for Constantinople.	50 00
S. S. St. Luke's Ch., ed. of William and Emily Spear, Africa, (last contribution).	40 00 337 00

MARYLAND.

Alleghany Co.—Emmanuel Ch., 1/2.	10 50
Baltimore—Christ Ch., for China.	18 47
S. S. do., China.	50 00
M. W. Jackson, 1/2.	5 00
Frederick—All Saints' par., Greece.	25 00
R. D. S., for Greece.	8 00
E. S., for Galveston, Texas.	5 00
C. C. Jamison, Treas'r, for Ch. at Houston, Texas.	34 25

FOREIGN.

Georgetown, D. C.—Christ Ch., for Africa.	32 75
Do., for China.	32 75
S. S. do., ed. of boy & girl, Africa.	40 00
A Friend to Missions.	2 00
Hagerstown—A Little Boy's Mite Box, for China.	6 00
Prince Geo. Co.—Holy Trinity Ch.	16 67
St. Matthew's and Zion par.	12 50
Queen Ann's par.	10 51
All Hallow's par.	5 00
St. Mary's Co.—King & Queen Ann parishes.	3 37
Upper Marlboro'—Trinity Church, weekly off'gs.	30 00 347 77
VIRGINIA.	
Amelia C. H.—Rev. P. F. Berkley.	8 00
Dinwiddie Court House, Bath parish —Africa.	3 00
Do., Miss M. A. Crump, savings of a Missionary Box.	2 00
Fauquier Co.—Leeds parish, Mr. H. Africa.	35 00
Leesburgh—St. James' Ch.	13 00
S. S. do., part of weekly contributions for 1845.	7 00
Miss R. A. G.	5 00
Dr. F. H. Claggett.	26 00
Richmond—Mr. and Mrs. Bolton, Thos. Ellis, Mr. Rainsford, \$5 each for China.	20 00
Roanoke pa.—Rev. Geo. F. Clark.	10 00
South Poughkeepsie—St. James par.	9 00 137 00
SOUTH CAROLINA.	
Charleston—St. Peter's Ch., a Lady, for Texas.	50 00
Do., off'g for Texas.	12 50
Do., for Africa.	12 50
Charleston Mon. Miss. Lec. Dec. and January.	3 18
St. Paul's Ch.	25 00
Do. for Africa.	6 00
St. Philip's Ch. Constantinople.	20 00
Do., for Africa.	20 00
Columbia—Trinity Ch. off'ng.	20 00 169 18
GEORGIA.	
Savannah—Christ Ch. off'gs.	12 62
Do., Mrs. Hill's school, Athens.	50
Do., for Africa.	2 00
Co. Col'd S. S., ed. Africa.	20 00
St. Mary's—Missionary Station, 1/2.	10 00 45 12
ALABAMA.	
Greensboro'—St. Paul's Ch., 1/2.	20 37
LOUISIANA.	
New Orleans—S. S. St. Paul's Ch. ed. Leonidas Polk, Africa.	20 00
KENTUCKY.	
Louisville—S. S. Christ Ch., pl. dge for Constantinople for 1845.	25 00
OHIO.	
Cincinnati—S. S. St. Paul's Ch., contribution for 1845, 1/2.	13 75
Sandusky City—Grace Ch., part of 6 months' savings of a poor Communicant, for Africa, \$1; China, \$1; Athens, \$1.	3 00
Steubenville—St. Paul's Ch., Christmas off'g for Africa.	9 09
Do., ed. C. P. McIlvaine, China.	25 00
ILLINOIS.	
Cass Co.—S. Marsh, Esq. 1/2.	5 00
MICHIGAN.	
Detroit—St. Paul's Ch., mon. coll. for January.	30 64
ARKANSAS.	
Little Rock—Church at, 1/2.	3 28
TOTAL,	
	\$3,764 05
(Total since 15th June, 1845, \$20,263 67.)	